CHRISTIAN MESSENGER.

"HOW BEAUTIFUL UPON THE MOUNTAINS, ARE THE FEET OF HIM THAT BRINGETH GOOD TIDINGS, THAT PUBLISHETH PEACE."—Isa. lii, 7.

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FOR THE CHRISTIAN MESSENGER.

ON THE MYSTERY OF CHRISTIANITY.

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Having made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself: that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him.—Eph. i, 9, 10.

That there are many things in nature and Revelation, which are incomprehensible, is universally admitted. We are indeed surrounded by mystery. The growth of plants, the instinct of brutes, the union of body and soul, the properties of matter, and the various works of nature, are replete with mysteries. The existence of Deity, his universal government, and the happiness of heaven, are what mortals cannot fully comprehend. So limited is our vision, so imperfect our knowledge, that after we have attained to the highest point of human elevation, we must still say, *Lo, these are parts of God's ways, and how little a portion is heard of him.* And this greatness, we must confess, throws a grandeur around the throne of Deity—is peculiarly calculated to fill us with awe and reverential fear, humble our pride, and to cheer us by the reflection, that though we shall never obtain a perfect knowledge of Deity, we shall eternally progress, and receive additional felicity by every new advance.

This kind of mystery, is widely different from that, in which the creeds of the Church involve us. The former is a mystery, because its truths are too vast for our comprehension. The latter is a mystery, because its sentiments are irreconcileable; the more we learn of the one, the more do we discover of harmony and goodness; but the more we learn of the other, the more do we discover of perplexity and contradiction.

There is nothing perplexing in the idea, that God is infinitely good, wise, and powerful; that his justice and mercy are in unison with each other; and that his whole administration perfectly agrees with his perfections. There is nothing perplexing in the mission of Jesus Christ; it is in perfect harmony with the character of God, with the wants and state of man, and with all our ideas of happiness. And there is nothing perplexing in our relation to Deity, in our accountability, and in our being the subjects of discipline. There are, it is true, many things which we are unable to explain; but this inability is not because we meet with an absurdity or a contradiction; but because our knowledge is not sufficiently deep and various, to explain the whole.

When, I say, we find nothing perplexing in these things, I wish to be understood as referring to our peculiar views, for all who differ from us, acknowledge perplexities in their views. They acknowledge, for instance, that an infinite evil will grow out of the government of Deity; that the endless misery of the damned will contribute to the happiness of saints, and that God is good to all, though he inflicts upon some all the torture his wisdom can invent, and his power execute. They acknowledge, that though Christ has all wisdom and power, he will never affect the object of his mission. And they tell us that finite creatures can be accountable for infinite consequences. But all their expositions and illustrations, end in a perplexity, which is called a mystery. When we ask, why God permits an infinite evil, they answer, because we are moral agents, and abuse his favors. But this is only heaping difficulty upon difficulty; for the question again arises, why give us power to defeat his will? why employ means, which he knew would defeat what he wished to effect? And this question leads to another, how could Deity give a sufficient power to defeat his will? Nothing but infinite power would be equal to this; and God himself cannot communicate omnipotence, because it would be making another self-existent being, which is contrary to the nature of things. Hence we must either say, a perfect Being can have an imperfect government; that an infinitely wise Being can employ means which will defeat himself; that finite creatures can perform infinite acts; and solve the whole mass of perplexities and absurdities, by calling them inexplicable and holy mysteries, or say, what every mind would unhesitatingly say, unless blinded by creeds and bewildered by error, that God's government is as perfect as his character, that all the means he employs are wisely adapted to the end, and that our moral agency, neither interrupts nor counteracts, the order of his laws.

It would seem a sufficient refutation of a system, to find in all its characteristics inexplicable mysteries, and to have all arguments in its defence lead to these. And such is the case, with every partial scheme, that has been invented. Sovereign grace is a mystery; endless torture is a mystery; the accountability of totally depraved beings is a mystery and miraculous regeneration is a mystery. They are mysteries, which involve contradictory principles, and which no knowledge however great can explain. Our text says, the mystery of God's will is made known, but so far from being contradictory, it is according to the pleasure and purpose of God. But the mystery of sovereign grace and endless misery is, that they are opposed to the purpose and pleasure of God, that they are at variance with his will and nature. And the mystery of a totally depraved being, having accountability, lies in its absurdity. And as well might we say, a machine is accountable, or the very trees of the forest, and call it a mystery, as a totally depraved being, because accountability, supposes a moral agency. The same absurdity lies in a miraculous regeneration. There is no perplexing mystery about the influences of the spirit; all its operations are as natural as the influences of any sentiment upon the heart; if it enlightens the mind it is by communicating instruction; if it convicts of sin, it is by exposing the folly of past days; and if it warms the heart, it is by an exhibition of divine grace. In the days of miracles, the spirit communicated these things by special means, such as angels, signs, and visions; but then, there was no miracle in the influence, which these exerted; that can be accounted for on the most natural principles. Instruction is the same to me, whether communicated by a voice from heaven or by the Bible. There was no miracle then in regeneration, *even* in the days of the apostles; the miracle was in the means that conveyed the instruction to the mind, but the influence of the instruction, was the same then as now.

Thus we see, there is not a mystery of absurdity connected with the whole system of Christianity; all its doctrines as far as mortals can see, are harmonious and excellent. Unless this be the case, the gospel is veiled in the same mysticism, that characterized the allegorical doctrines of the orientals, and must naturally produce the same superstition, the same regard for melancholy rites, and the same idolatrous reverence for the priesthood, that they possessed. While then we admit ourselves shrowded in mystery, we would most strenuously contend, that it is not the mystery of absurdity, but the mystery of greatness, of things too vast for our comprehension. As we progress in knowledge, this mystery vanishes, and the hidden wisdom of God is revealed.

That the views already advanced are correct, will be evident by considering, what the Bible says respecting mysteries. That speaks of certain great doctrines, which were unknown in ages past, and to many then living, but which had been revealed by the mission of Jesus Chirst; and these are called *mysteries made known.* The preaching of Paul to the Athenians, will clearly illustrate those passages, which speak of mysteries. The doctrine which he preached, was new and strange to the people he addressed; and hence they said, "May we know what this new doctrine whereof thou speakest is? For thou bringest certain strange things to our ears." It was new and strange, because they were epicurians, stoicks, and idolators; but had he preached the same sentiments to enlightened christians, there would have been nothing new or strange in his preaching. What he said, was till then, a secret to the Athenians, and for this reason was mysterious; and for this reason alone, for if we examine his doctrines, we shall find them to be as simple as any thing in nature. He spoke of God, of his creating the world, of the simplicity of his worship, of man's relationship to him, of the necessity of repentance, and of rewards and punishments—doctrines that are in no respect mysterious to us.

With this fact then upon our minds—that the gospel makes known mysteries—let us turn our attention to the scriptures. Speaking to his disciples, Jesus said, "Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables." Now all that we can understand by this passage is, that the disciples had been made acquainted with the doctrines of Christ, while those without, that is, the unbelieving Jews, had not. They had eyes to see, and ears to hear, and hearts to understand, the excellences of Christ's religion, while the Jews, with an inconsistency bordering upon madness, cast it from them, and shut their eyes against it. This exposition is fully confirmed by the following language of Paul, "But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world, unto our glory, which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory." Observe, what he spoke was different from the wisdom of this world, and different from the wisdom of princes, and for this very reason, he calls it a mystery and hidden wisdom. Well, in the same chapter, he says, "he declared the testimony of God, and preached nothing but Jesus

Christ and him crucified." His preaching was in demonstration of the spirit of universal love and to infinite power; it made known the boundless grace, and everlasting mercy of God. For this reason, he calls it a mystery.

And by considering what is said in other places, we shall see the very reason why these doctrines were called mysteries. In Romans we read thus, "For I would not brethren that ye should be ignorant of this mystery, that blindness in part has happened unto Israel, until the fulness of the gentiles be come in. And so all Israel shall be saved." It was a great mystery to the Jews, who had long believed themselves the peculiar favorites of heaven, to learn that the Gentiles were to be saved, that they were even to enter the kingdom first, and more especially, that they were to be blinded and broken off, that the Gentiles might be grafted in. But in this there is no mystery of absurdity, for we can account for the very way in which the blindness of the Jews contributed to enlighten the Gentiles; and were we unable to do this, there would be no mystery of absurdity in it, because in the end God is to have mercy upon all; both Jews and Gentiles are to be saved.

Again; Paul speaking of the dispensation of the grace of God, which was given him, calls it the *mystery*—the *mystery* of his knowledge in Christ, which in other ages was not made known, as it was then revealed by his apostles and prophets. Observe, this mystery was *made known*, it was Paul's knowledge in Christ, and something very different from the knowledge of his brethren. Well, he has not left us to conjecture what this mystery was; neither has he said it is inexplicable; but he has said, it is, that the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ by the gospel. This was indeed very mysterious to the Jews, in consequence of their partail notions of God; and this was the only reason why it was mysterious. To those who have been educated in the doctrine of universal benevolence, there is nothing mysterious in the salvation of the Gentiles—this is agreeable to all their views of God and the great work of redemption. We think such an event, in accordance with the will and purpose and pleasure of God.

Again; Paul exhorts his brethren to pray, "that utterance may be given him, that he may speak boldly and make known the mystery of the gospel, for which he was an ambassador in bonds." Here the same sentiment is taught as in other places, for it was the universal benevolence of the gospel, that made it mysterious; this in the eyes of the Jews was its most offensive feature. Hence the apostle labored and suffered reproach, because he trusted in the living God, who is the Savior of all men, especially of them that believe. Had he flattered the vanity of his brethren, had he limited the blessings of religion to them, had he denounced in unqualified terms, the whole Gentile nation, he would have been hailed as worthy a principal seat in the synagogue, and one of the highest honors in the gift of his nation. But he counted all things as loss for the excellency of the knowledge of Christ, and he was determined to contend earnestly for the mystery of Christ, and to be in nothing terrified by bonds and prisons. Hence he gives the mystery of Christ, or the impartial character of his religion, a chief place in all his writings and sermons; he speaks of it in the boldest language, in the strongest terms, and the most fervent manner. He declares that he was "made a minister according to the effectual working of God's power, to preach among the Gentiles the unsearchable riches of Christ; to fulfil the word of God, even the mystery, which hath been hid from ages, and from generations, but is now made manifest to his saints; to whom God would make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you the hope of glory."

From what has been offered we learn, that the great mystery of Christ was, that the gospel was designed for all; this made it strange and new to the people. The Jews had some idea of the divine will; they believed that according to this God governed all things; they believed his will in accordance with his purpose and pleasure, but they believed he only willed to save their own nation; and hence the mystery of the gospel—it was mysterious because it embraced the whole family of man. How different then, my hearers, is the mystery of Christianity from what has generally been supposed. Instead of being mysterious, for giving dreadful descriptions of God, for describing his mercy, justice, and goodness as different in their nature from these qualities in man, it was mysterious because infinitely benevolent. Its mystery is not perplexity and absurdity, because in that case, it could never be made known.

Some, perhaps, may think it strange, that the gospel should be called the mystery of Christ, because impartial; but when they reflect on the education of the Jews, their surprize will vanish. Even the people of this enlightened and refined age, this age of benevolent enterprize and equal rights think it mysterious—they seem to possess the same contracted notions, and the same limited love, that characterized the Jews; and when they hear infinite benevolence preached, they cry out, what new doctrine is this whereof thou speakest, for thou bringest certain strange things to our ears? And sometimes they will mock and stone and persecute the bearer of such mysterious tidings—tidings mysterious because so different from the limited faith of the age. The same scenes then are acted over now, that were acted, when Paul preached the mystery of God's will. The plainest doctrine of scripture, looks mysterious, simply because different from what the people have been accustomed to hear. Hence those portions of scripture, which speak of "gathering together in one all things in Christ," of "wiping tears from all faces," of "destroying death and him that hath the power of death," and of "all singing the song of redemption," are called dark and difficult portions, hard to be understood. They are as mysterious, as was the doctrine of infinite benevolence to the Jews.

The view taken of this subject, reflects the highest possible honor upon the gospel, and for ever redeems it from the charge of mysticism, which infidels of all ages have alledged against it. While the mistaken notions of christians, have compelled them to acknowledge, that almost every characteristic of their religion, rests on the mystery of absurdity, while their contradictory notions, have driven them to denounce in unqualified terms, reason as carnal and at variance with the gospel, infidels have been active in using this weapon, to destroy the whole system of Christianity. And surely, that man must have a strange compound of credulity and superstition, of mental imbecility and blindness, and a delusive fondness for bewildering speculations, and a degrading reverence for the marvellous, who can believe, that heaven's greatest and best gift, is a system of inexplicable mysteries, which wars against all the dictates of reason, and all our views of moral right. Viewing it thus, we have never wondered to hear, what we have so often heard, that where this religion flourishes, a large number of the intelligent and enlightened are confirmed infidels. They have seen its tendency, to degrade the Almighty Agent of the universe, into a being, resembling the deities of the heathens; and they know, to embrace it, is to give a blind assent, to the most unnatural and incongruous notions—notions which cherish the growth of fanaticism, spread gloom and melancholy over the fairest portions of society, and bear down the sprightliness of genius.

If such were the mystery of Christianity, I should despair of its success. But thanks to Heaven, this is not the case. There is a perfect harmony among all the doctrines of revelation; and a perfect agreement between these and human reason. The more we learn, the more do we see of the displays of wisdom and goodness; and doubtless to all eternity, we shall be meeting with new mysteries, with truths that will strike the mind as forcibly, as did the doctrine of universal benevolence, the minds of the Jews. But whatever new discoveries may be made, nothing can be revealed in opposition to this mystery of God's will—in opposition to his purpose or pleasure, or the highest good of his boundless universe. All new discoveries must be in unison with these; they must be revelations of his goodness to other worlds; they must be brighter discoveries, of what we now see through a glass darkly. What a delightful prospect does this thought open before us! How pure is the pleasure we receive from the harmony of Nature's laws, and from the order of the heavenly bodies; and how great is the pleasure we derive from what we now see of the wisdom and goodness of the divine plan; but how much greater will be our felicity, when we see eye to eye, and are instructed in the *depths* of divine wisdom, his unsearchable judgments, and his mysterious ways.

FROM THE GOSPEL ANCHOR.

ILLUSTRATIONS OF SCRIPTURE.

1 Kings, xvii: 4. And it shall be, *that* thou shalt drink of the brook; and I have commanded the ravens to feed thee.

Verse 6. And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening, and he drank of the brook.

The reader is aware that the person who is here said to have been fed by the ravens, was Elijah the prophet, who hid himself in the brook Cherith during a famine which raged in his land. The circumstances here related of Elijah having been fed so long by such an unclean and ravenous bird as a raven, has been the occasion of some scoffing and merriment on the part of those who reject the Scriptures. They have imagined with some sarcasm, whence it was that this bird could obtain bread and flesh for the support of the prophet in his solitude? The following extract from Horne's excellent Introduction to the critical study of the Holy Scriptures appears satisfactory upon the point. By the way, "Horne's Introduction" is a work which should find a place in the library of every Biblical student, and especially every preacher of the gospel. Having noted what had been said by unbelievers on the subject in hand, he proceeds: "Had these writers, however, consulted the original word of this passage, and also other places where the same word occurs, they would have found that "Orebim" (the word translated raven) signifies Arabian. Such is the meaning of the word in 2 Chor. xxi, 16, and in Neh. iv, 7, where our version correctly renders it Arabians. Now we learn from the *Bareshith Rabba* (a rabbinical commentary on the book of Genesis) that there anciently was a town in the vicinity of Berthshan, (where the prophet concealed himself) and we are further informed by Jerome, a learned writer of the fourth century, that the "Orbin" or the inhabitants of a town on the confines of the Arabs, gave nourishment to Elijah. This testimony of Jerome is of great value, because he spent several years in the Holy Land, in order that he might acquire the most correct notion possible of the languages and the geography of the country, as well as of the customs and habits of the people, in order to enable him to understand, explain and translate the langua-

ges of the Holy Scriptures. Although the common print editions of the Latin Vulgate read "Corvi," crows or ravens, yet in 2 Chor. xxi, 16, and Neh. iv, 7, Jerome properly renders the same word (Arbin or Arabian) Arabians.

What adds farther weight to those testimonies is the fact, that the Arabic version considers the word as meaning a *people*, Arabian, and not ravens or fowls of any kind. We may also add that the celebrated Jewish commentator Jarchi, gives the same interpretation. * * * It is therefore most likely, that some of the inhabitants of Oreb or Orbo, furnished the prophet with food, being specially and divinely directed so to do."

If the above criticism is correct it completely and fully obviates the difficulty which is supposed to be presented in this passage. We only remark that many of the most formidable objections to the sacred volume are founded upon an almost entire ignorance or mistaken idea of its contents. W.

FROM THE VERMONT WATCHMAN.

CARNAL REASON.

We have heard this expression used concerning those who are in the habit of proving all things by the use of those faculties with which the God of nature has endowed them. Why such a phrase should ever have been used concerning such, is mysterious. Indeed it is of itself when used concerning any sect, as unreasonable, and contradictory, as any language which could be conceived of. We might with equal propriety speak of a *sinful virtue* or a *righteous sin* or *carnal goodness*. If our opponents wish to convey the idea that the arguments of Universalists, (for these are the class of professing christians who are accused of reasoning carnally,) are fallacious, they should accuse us of not reasoning at all. There are many unacquainted with the doctrines held by Universalists, who, at the same time, are satisfied they know them all. Such *reason* from supposed premises. If such and such doctrines constitute Universalism, say they, we reject it as erroneous, and so would Universalists themselves. Again they reason when they say *mankind are liable to the pains of hell forever*, but they reason from supposed premises, and these premises are false, inasmuch as they have attributed to the divine Being a character which belongs to the prince of darkness. If, indeed, he does possess these attributes, and admitting at the same time that all contained in the creeds of men of a corresponding character are correct, we should reason when we draw the conclusion that endless misery is the destiny of a large portion of the human family. Now if Universalists err, in supposing that God is, what the scriptures and daily experience teach, viz: 'LOVE,' their inference that all men will finally be holy and happy, must of course be erroneous. But, in coming to this conclusion they have reasoned correctly from the premises admitted. They have not reasoned carnally but *analogically*. If on the other hand, our opponents are mistaken in supposing the Father of our Spirits to be inimical to any portion of his children, although they may have reasoned correctly from such premises in arriving at the awful conclusion that eternal torments is the inevitable fate of some men, this conclusion must, notwithstanding, be as groundless as the premises are false.

We have often been pleased at the ingenuity and even depth of reason found in orthodox writings falsely so called. The authors reasoned well from the premises they laid down. Although we reject the latter, and, of course, the legitimate deductions therefrom, we have been not a little edified at the ingenuity employed in their arguments. It is therefore cause for regret that good talents should be employed in reasoning from propositions which find no support from divine revelation or the book of nature. The former declares that, "the Lord is good unto all, and his tender mercies are over all his works—that he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust," and daily observation bears witness to the truth of this declaration, for he "openeth his hand and satisfieth the desire of every living thing." The same authority declares that God "changeth not," that he is "in one mind and none can turn him, and what his soul desireth even that he doeth," that "His counsel shall stand and he will do all His pleasure"—that he hath, purposed and none can disannul it, which pleasure and purpose is to "gather together in one all things in Christ, whether they be things in heaven or things in earth even in him." This is the *will*, *pleasure*, and "*purpose* of Him who worketh all things after the counsel of his own will." These are both the premises and conclusions of Universalists, for what are we, that we "should withstand God."

ONLY TRUE MOTIVE TO HOLINESS.

It has frequently been made a charge against us, that, among all our publications, *there is not a single book expressly devoted to the practical duties of religion.* But surely it is not strange that such a charge should be preferred against us, from such a quarter as that from which this arises, seeing those who make it seem determined to be satisfied with nothing short of a renunciation of our honest convictions of truth, and the acceptance of sentiments at once dishonorable and debasing to Deity and to man. I believe we have no book which is wholly directed to devotional and practical subjects. Nor had the apostles and primitive Christians, so far as we know any thing about them. And were *they* deficient in the essential duties of the Christian religion on this account? They had those among them who professed to love God, but in *works* they denied him. And this humbling confession may, with great propriety, be made by every order of professing Christians on the earth. But will any candid man presume to say, that any of our books and periodicals are barren as to the interests of practical godliness? Most certainly not—And in this respect we claim to be more primitive and apostolical than any other denomination, in that we aim to present the true Christian motive to duty and holiness, viz. *the goodness of God, which leadeth to repentance.* While the *modern* professors depend on what they are pleased to call *the thunders of Mount Sinai*, to produce repentance and duty, we prefer to follow the *Christian maxims* of the early followers of Jesus. In those days, confessedly, there was the least corruption mingled with the Gospel of any time since it was revealed. And it is not only *safer* to follow the motives and truly pious exhortations of the apostles and early Christians, because we are, in this way, less liable to err in doctrine and practice, but because it is more congenial to the good sense and the enlightened reason of mankind. We admit there are some persons, whom, it would seem, nothing but the fear of endless wrath and wretchedness would control. But this may easily be accounted for by the motives which appear to actuate others. For while ministers and whole churches, by their weekly and daily confessions, appear to be moved by the fear of eternal anguish in all their devotions and duties, the *baser sort*, who are either directly or remotely under their influence, will hardly look for a higher motive. Hence, it is ignorance primarily and wholly which induces such persons to slight the goodness of God as the true incentive to holiness.—We know that about all the profligate and base of community are given to us, and their enormities charged to our account, by our opponents. We are sensible there are some, in every place, of not perfectly strict moral character, who call themselves Universalists. We do extremely regret this; but facts and observations do most conclusively show, that we have not so large a proportion of this class of men as may be found in nearly or quite every other denomination in our country. While some immoral persons are attached to our congregations, and a far less number in our societies, and rarely one in our churches, there are the most disgraceful and shocking scenes carried on, by ministers and members of other churches all around us, and whose enormities have been spread before the population of the Union, in political and other journals. Although we are sensible of our imperfections, and of the apostacy and moral defection of, now and then, an individual of our order, let us attribute these things to our own weakness, and praying the Almighty for strength to persevere in duty and holiness, let us never forget our obligation to love God, because he first loved us, nor neglect to bow in humility to that unerring and unchanging goodness which leads to repentance.—*Christ. Visitant.*

Inviolable fidelity, good humor, and complacency of temper, outlive all the charms of a fine face, and make the decay of it invisible.

FROM THE MAGAZINE AND ADVOCATE.

INCIDENTS IN THE LIFE OF A PREACHER.

In the month of April, 1825, an aged and much honored member of the society that accepted of the humble ministry of the writer of this article, called on me for the purpose of visiting his daughter-in-law, supposed to be at the very gates of death, and who, it was understood, desired to receive the Eucharist, or Lord's supper, before her departure hence, to be no more here forever. By him I was also informed, that the Presbyterian minister, and several elders, deacons and members of the church in V*****, were at the place, under the impression that the sick lady desired membership in their church. It was not, however, the opinion of my venerable friend, that she desired to become a member of any particular communion; but that she wished to receive the symbols of the body and blood of our Lord as a Christian privilege, without any reference to the denomination.

Assured, therefore, that we should meet this phalanx of opposers of a world's reformation and happiness, we set forward; at the same time lamenting the probability of meeting only with the spirit of contention. We approached the dwelling of the sick, where, to our surprise, we found some twenty or thirty persons—grouped in small parties, both in and out of the house—with anxious countenances—talking in a solemn undertone, and from their number at least, boding much disquiet to the dying, and little rest to an afflicted family. And here did they seem to have planted themselves, till the object of their presence should be accomplished—or death frustrate their purpose by the removal of its victim, for it was now the second or third day of their attendance. Such was the array which, under some form as yet unappreciated, we were to encounter—and which, under any, could scarcely be desired as the concomitant of the death-bed of a mutual friend.

We entered the house—but such a scene seldom presents itself in the realities of human wo. Nor is it often exceeded in the flights of imagination, when in quest of the most heart-rending picture of moral wretchedness. There languished, in helpless suffering, the wife—the mother! And there also were present the objects of her heart's best earthly love—a family of eight or nine children—the eldest of whom was too young to exert any effectual care over the infant that slept upon the almost icy arm of its dying parent.

An introduction to the clergyman and a few others, was followed by the entrance of the attending physician, who, with an overflowing

heart, said to me—"I am glad you are here, for now I hope this multitude will disperse—for God's sake, Sir, use your efforts to dispatch the business in hand as fast as possible; this bustle and throng will fatigue and destroy the patient." He, however, gave it as his opinion, that as the mind of his patient had been much excited on the subject, it was certainly desirable to comply with her wishes, by administering the sacrament. Her husband was consulted, who expressed his entire willingness, that whatever might be her wishes in relation to the communion, they should be gratified.

Sitting down by the bed-side of the sufferer, the following conversation took place—It is understood that you wish to receive the sacrament, or Lord's supper? Ans. "I do." Is it your desire to commune merely as a Christian disciple, without reference to church membership, or as a member of some particular church? Ans. "As a member of a particular church." Of what church? Ans. "Of the Presbyterian."

This conversation took place in the presence of the clergyman already alluded to—and to whom it was now remarked—"It is to be lamented that any misapprehension should have occurred on this subject—a little frankness would have obviated every difficulty, and all that seems necessary, is, to admit the name of the candidate to your records, and proceed to the administration." The covenant was read; baptism administered, and the name duly subscribed to the records of the Presbyterian church, after which preparations were made for celebrating the Eucharist.

It was probably foreseen, by most of those who were present, that this would be attended with some feelings of delicacy. The friend whom I had accompanied, was connected with the family where we were, by the closest ties of consanguinity; was a most worthy and exemplary Christian, and a deacon of the Universalist church where he resided. It had been my province to aid our opposers in coming to an understanding with the husband of the sick lady, and in removing every obstacle to her union with the Presbyterian church. How my fellow clergyman would act under all these circumstances, and of which he was fully sensible was now a question of some moment. Whether he would pertinaciously adhere to the general maxim of his denomination, that we were not entitled to Christian communion, and consequently pass us without offering the elements—or whether he would, *for once* meet us as members of the Christian family, and permit us to eat of the same bread, and drink of the same cup, was now to be determined.

We were all seated—and fixing my eyes upon the countenance of the preacher, I could perceive the workings of a mind ill at ease. My purpose, as it was my privilege was to be a partaker, or to know that the middle walls between us must be levelled by other means than those of charity. There was a short, but impressive silence—when he rose, and after some remarks, he called on me in very respectful terms to assist him in the administration. This was a triumph to us both; he had conquered the prejudices of his sect, and I had seen myself, and my fellow believers acknowledged to be *Christians*. We accordingly united in all the services of the occasion, with the most perfect cordiality; and probably furnished the first, if not the only example in America, where a Universalist and a Presbyterian clergyman partook of the Eucharist together, and alternately assisted in the administration.

A few days after this affecting interview, I was called to attend the funeral of this woman, and to feel anew the fulness of their grief. This was at her own request, and urged among her last earthly wishes. Her own sufferings had ceased, but the sorrows of her motherless children were loud and uncontrolable. It required no ordinary effort to command the feelings, while addressing these sufferers; and nothing but the conviction that, in the plenitude of the goodness of God, there is a balm for every wound, and consolation adequate to every want of affliction, could have sustained him who tendered the "comforts wherewith he himself was comforted." Had there been a doubt in his mind of the impartiality of divine grace—a solitary fear respecting the eternal destiny of the departed, his tears would have mingled with theirs in all the hopeless anguish of despair. But from the repeated examples where apparent evil results in good, an humble faith enables us to confide in the wise overruling, and merciful termination of those events in which we see not the "end from the beginning."

FROM THE HERALD AND WATCHMAN.

HOPE.

There is a light on the tremulous ocean of life, which sweetly cheers our hearts, and guides us along the trackless way, and points us to a land where the weary may rest, and the afflicted will cease to mourn. It is like the beacon from the light house, which bursts on the sight of the joyful, but careworn voyager, imparting to his wearied spirit a gleam of courage and consolation, and prevents him from from sinking into the depths of wretchedness and despair.

Through the trials and vicissitudes of this ever changing world, through scenes of gloom and despondency, it still attends and irradiates the darkest hours in which adversity may involve us. This guide and friend of life's wandering pilgrims, is *Hope;* and without this attendant the world would indeed be but a dreary waste. Deprived of this light, and forsaken by its consolations; how soon would reason be dethroned, and dark despair take possession of our minds. He who is doomed to contend with life's unnumbered woes; subjected to the ills of disappointment, sickness and poverty; is still cheered by the whisperings of *Hope* which bid him look forward to future days, when prosperity shall brighten his path and he shall enjoy the blessings of health, competence and ease.

The lonely stranger, whom misfortune has compelled to roam in a foreign clime, far from home and kindred, over whom roll the dark clouds of adversity and around whom rage the tempests of grief: who is destitute of friends to aid and console him, with none to pity or relieve, is not forsaken by that sweet and glittering star of Hope: which beams from afar and causes him to look forward in anticipation, to the arrival of the time when he shall be restored to his native land, the home of his youth, and to the circle of his friends, from whom he has long been exiled; and he submits with resignation, to his present afflictions, without a murmur. Hence with the poet we may add,

"Indulgent Heaven
Sent down the kind illusion through the rugged paths
Of life, to lead us patient on, and make our hardest
state no tedious thing.
Our greatest good, and what we least can spare, Is
Hope."

The believer in the Christian religion is animated by a glorious hope, both sure and steadfast. He looks abroad in the world and beholds it filled with wickedness, folly and misery. He views with sorrow the cruelty and depravity of his fellow men; and laments that so many misguided mortals are held in captivity by the dominion of sin; that so many forsake the way of peace and happiness by forsaking the paths of virtue and innocence, and wandering from the ways of wisdom, whose ways are pleasantness, and all her paths are peace.

But he looks forward with an eye of faith and joyful hope, to a time when an end shall be made of transgression and sin; and he shall see his erring race restored to virtue and happiness, by remembering and turning unto the Lord, who will have compassion on the contrite spirit and freely forgive the repentant sinner. The hope of a Christian, is one that has a sure foundation; and which can never be removed. It will support him under the weight of every trouble and trial which attends him through life, and be like "an anchor of the soul" in the hour of death. He looks beyond the shores of time, and in the full assurance of faith, beholds a ransomed world delivered from the bondage of death, into the glorious liberty of the resurrection, disencumbered of the shackles of mortality and sin;—and hears, from amidst the throne of God, innumerable voices ascribing glory, and honor, and praise to the Lamb for ever and ever.

ADVICE TO AN INSTRUCTOR.

Every person capable of reflection attaches great importance to what we call good principles. Now what are good principles, but certain truths brought habitually to recollection, as rules of conscience, and guides of conduct? Our knowledge of all the truths of revelation, can be of no farther use to us than as they are thus, by being habitually refered to, wrought into the frame of our mind, till they become principles of action and motives of conduct. By a mere repetition of the words, in which these truths are conveyed, this will never be effected. The teacher, therefore, who wishes that his instructions may have the force of principles, must endeavor to bring the truths he inculcates into such constant notice, that they may become habitual motives to the will. In a school where there is no order, no subordination, a boy may read lessons of obedience and self government, day after day, without having any impression made upon his mind. Has he learned to steal and to tell lies; occasional punishment will not be sufficient to enforce the principles of truth and honesty. In order to convert sincerity and integrity into abiding habits of the mind, the love of these virtues must be strengthened by a conviction of the degree in which they are estimated by God and man. Falsehood and dishonesty must be rendered objects of abhorrence; and this they will soon become, if constantly and regularly attended by shame and disgrace. This comes to be the more incumbent on the schoolmaster, because (I am sorry to say it) lying is too generally considered by the poor as a very slight offence, or rather indeed as an excusable artifice, ofter necessary, sometimes even laudable. It is truly shocking to find the prevalence of this vice in a country, that boasts of the degree of instruction given to the poor. But where shall we find the tradesman, on whose word one can depend, with confidence? Is it among the enthusiasts, who pretend to the greatest portion of religious zeal? No: Go to the next town, and bespeak a pair of shoes of one of these saints; will he not solemnly promise, that they shall be made by a certain day, while he, in his conscience, knows, they will not then have had a single stitch put into them? So it is with tradesmen in every branch of business. And has this want of probity no effect upon the moral character? Is it consistent with the belief of our being accountable to the *God of truth?* And were the doctrine of our being thus accountable, wrought into our minds as an abiding principle, would it be possible that it should have no greater effect upon our actions? Remember, that in being called to the office of instruction, you are bound to do all that is in your power to lead the little children unto Him who declared, that for this end he came into the world, *to bear witness to the truth*. With this impression constantly upon your mind, you need be under no apprehensions concerning the success that will attend your labors.—*E. Hamilton.*

CHRISTIAN MESSENGER.

EDITED BY T. J. SAWYER AND P. PRICE.

SATURDAY, OCTOBER 20, 1832.

BR. NEHEMIAH DODGE.

From New-London, who occupied the desk last Sabbath at the Orchard-street church, will supply it again to-morrow.

A REQUEST.

We have concluded to insert the following, (to us,) important request, and continue it through the remaining numbers of this volume, viz:

That each of our subscribers in the city, (and we would not even care to confine it here,) feeling an interest in the cause we advocate, would exert himself to the utmost, in procuring us one or more additional subscribers. "A word to the wise is sufficient."

SINGULAR FACTS.

Among the wonders of the present religious world, few are more remarkable than the professed desire of christians for universal salvation, connected with their extreme reluctance to hear or read the alleged proofs of that sentiment. We seldom meet with an individual making the slightest pretensions to christianity, who does not most fully and frankly acknowledge his deep and constant desire for the ultimate happiness of all men. The minister of the gospel would bear in his arms up to heaven not only his whole congregation but the whole world. Notwithstanding his unremitting labors to convince his hearers of the truth of endless misery, he still readily avows his ardent wishes that the doctrine of universal holiness and felicity might prove to be of God. In the private christian we observe the same merciful disposition. His desires and prayers are all on the side of Universalism. This remark is applicable to every true christian on earth.

When contemplating this well-known fact, we are astonished at the notorious aversion christians generally manifest to every thing that would be likely to convince them of the truth of what they pretend so sincerely to desire. To hear a Universalist preach, or to read a Universalist book, would in their opinion be a crime of no small magnitude. All discussion with Universalists is likewise avoided as extremely dangerous. Every avenue that could lead their minds to the desired rest is carefully closed and sedulously watched, lest in some luckless hour they should come to believe what they acknowledge can alone satisfy the wishes of their souls.

But if by chance a believer in endless misery finds himself called upon to defend that dogma, under circumstances in which evasion is impossible, you will very probably see him indulging asperity of feeling, or perhaps downright anger. And why? Because, indeed, he cannot effectually disprove the doctrine of Universalism —a doctrine whose truth he most ardently desires and for which perhaps the next hour he will offer up his fervent prayers to heaven.

We cannot but ask ourselves, and with the best feelings we would put the question to our Limitarian friends, how this apparent non-conformity of practice to profession may be reconciled? If they do really wish that Universalism was true, why do they not like honest men, embrace the earliest opportunity for examining its pretensions? Should they happily find it true, it would, by gratifying one of the strongest desires of their spiritual nature, add much to their present peace and shed a glory over their future prospects. Should it after a candid and prayerful examination, prove unsupported by the testimonies of God, they would still be left as they now are, to desire, and pray for, what they cannot believe. Why then, we repeat, do they not examine the alledged proofs of Universalism? They are within the reach of every christian in the United States. And yet it is a lamentable fact that not one in ten, even of the clergy, knows any thing of Universalism. We will go even farther; those few who do understand it, seem to take pleasure in misrepresenting its principles, and oftentimes in traducing the character of its believers. Still we are doomed to hear every day the same desire expressed, "We wish Universalism might be true." Why not then, we again say, why not become acquainted with it—the expositions Universalists give, and the views they entertain? Why abuse Universalists? Why avoid every means for satisfying the anxiety of your minds?

We shall probably be told that Universalism is a very dangerous doctrine, and of exceedingly licentious tendency. This is always said. It has been repeated so often, that many, who ought to know better, have come to believe it. Universalism is a licentious doctrine! And yet there is not a christian on earth who will not not acknowledge that he wishes it true!! Yes, *licentious* as it may be, they desire and pray to a *holy* God for its truth! To believe Universalism true, is a dangerous, a damnable heresy; and yet christians of all sects wish that they could believe it! Will our Limitarian friends think of these things? S.

MO DERATE CALVINISM.

We cut the following paragraph from an article in Br. Leavitt's paper, the Evangelist, under the question "*Why is there not a constant revival in every church?*" After some remarks in confirmation of the position that "preaching is not of the right kind," and that "some destroy their usefulness as preachers, by their unhallowed love of popularity," the writer continues:

"Other ministers prevent revivals, by what they call instructive or doctrinal preaching.

The doctrines of the Gospel, exhibited as the bible presents them, are unquestionably calculated to persuade men to do their duty. The plain scriptural view of these doctrines cannot fail to produce in the minds, both of saints and sinners, a deep sense of their obligation to love and serve God, and as ruined transgressors to trust in Christ for pardon and life. But often the point and edge of these doctrines are blunted. They are so enveloped in human speculations, they are so clad in the livery of traditions, that their distinctive features are entirely concealed; consequently they cease to be the pure word of life. As they are often taught, their appropriate tendency is to lead men to view Jehovah, as really an unlovely being; clothed with omnipotent power; requiring of men what they were *never* able to perform; condemning them for neglecting what they could not do, or for doing what they could not avoid; sending them to endless perdition for doing what he chose they should do, and by his own direct efficiency caused them to perform. They endeavor to persuade themselves and others, that if souls are not converted, it is because a sovereign God does not choose they should be; and not through any defect in their ministrations; and thus they cast the sins of their barren ministry on God, and that too under the horrid pretence of giving glory to his sovereign grace!"

We are little inclined to commence a chapter of fault-finding with the above, in most of its particulars, though we might possibly make a somewhat different application, from that intended by the writer. We are persuaded that the pure doctrines of the Gospel are the greatest incentives to duty—that they will exert the most abiding influence in leading men to love and serve God. And we are equally persuaded that the "point and edge" of these doctrines are often so "blunted" and obscured by 'human speculations' and "traditions, that their distinctive features are entirely concealed"—that the Deity is far too frequently clothed in a character altogether "unlovely"—that of a tyrant, "requiring of men what they were *never* able to perform," and "sending them to endless perdition for doing what he chose they should do," and "caused them to perform." But we are in a measure surprised to find such sentiments, in such a connexion. The Evangelist professes to be an uncompromising advocate of the Presbyterian doctrines. If we mistake not, within a very short time, its *orthodoxy* in those doctrines has been strongly affirmed. It is well known that the Presbyterian Confession is grounded on the good old Calvinistic doctrines of Election and Reprobation, vide the Saybrook Platform---"By the decree of God, for the manifestation of his glory, some men and angels are predestinated unto everlasting life, and some are fore ordained to everlasting death, and this number is so fixed and definite, that it can neither be added to, or diminished from!" Now it is passing strange to us, how any one, making the least pretensions to the Presbyterian name, can hold language like that quoted from the Evangelist. It is in fact striking at the very root of the Calvinistic doctrines, and destroying their "distinctive features" forever. We know that individuals will frequently deny the venerable Platform, as the foundation of the Presbyterian Faith, but this is nothing, so long as the denomination retain it. It has been publicly received—let it be as publicly rejected, if it has been found defective and unworthy of confidence. It is but a few years since one of their regular ecclesiastical convocations openly sanctioned it, and we have no knowledge that this measure has ever been revoked.

We complain not for their leaving the "beaten track;" this they certainly have a right to do, but let them preserve consistency. And we have only made the extract in question, that our readers may perceive the striking change which appears to be passing over a very popular denomination of the present day. But a few years since, and a writer of such sentiments would have been branded as an "Arminian Heretic." However, Br. Leavitt does not like the term, and we will therefore call it "Moderate Calvinism!"

P.

SCRIPTURE EXPLANATION.

Wherefore the law was our school-master to bring us to Christ, that we might be justified by faith.
Gal. iii, 24.

Some religionists have understood this passage as expressive of the process of conversion or christian experience. The law by such has been very justly put in contradistinction to the gospel. But the law they thought intended to bring sinners to embrace the proffered mercy of a better covenant. Hence the thunders and threatenings of Sinai have been resorted to as a kind of school-master to subdue the rebellious heart, and bring every thought into the obedience of Christ. Unsatisfied with the threatening of the written law, imaginary punishments have been introduced, the more effectually to awaken and alarm the sluggish conscience, and to hasten on the good work of reformation. An endless hell, with all its horrid apparatus of torture, has been invented, whose prospective view was to frighten poor sinners to the love of God.

The passage before us has of course been convenient to justify all the shocking representations of an angry and vindictive God, and of the torments of a future and eternal retribution. It may be remarked that all our *revival preachers*, so called, are distinguished for thus preaching the *law;* by which they mean the terrors of endless damnation. "Wherefore," say they, "the law was our school-master to bring us to Christ."

A glance at the context must convince every discerning mind, however, that this is a gross perversion of the passage. The apostle instead of commending the law, was arguing its utter futility in effecting justification. "Are you so foolish?" says he, "having begun in the spirit, are ye made perfect by the flesh?" In other words, Are ye so unwise that having been converted by the gospel, you now think to return to the weak and beggarly elements of the world, the Mosaic law, for justification?

It appears evidently to have been the apostle's object to show that the gospel alone was designed to bless the world. Hence he tells us that "the scripture foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed." After having shown that this covenant was made in Christ, as the seed of Abraham, the apostle adds "And this I say, that the covenant that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul that it should make the promise of none effect."

It is clear as demonstration that the law here mentioned by the apostle was that communicated through Moses. He asks, "Wherefore serveth the law? It was added because of transgressions till the seed should come to whom the promise was made." The argument of course concerns the Mosaic law alone. Consequently Paul reasoned well when he said "the law wa our school-master to bring us to Christ." For the Mosaic economy was introduced, among other objects, to fill up the interim prior to the coming of the promised seed in whom the universal blessing was covenanted. Hence says the apostle, "But after that faith [the gospel] is come we are no longer under a school-master," [the law.] The law was abrogated, and a new economy, a better covenant was introduced.

With what propriety, then, is this passage claimed in support of the popular mode of converting men to the love of the gospel? "The law was given by Moses, but grace and truth came by Jesus Christ." S.

GRANBY, CONN.

We have just conversed with a friend from Granby, Conn. who gives the most flattering account of the prosperity of our cause in that place. The society recently formed there, is in a highly prosperous state, and their meetings very numerously attended. The attention of community there had been little directed to Unviersalism we believe until some time last winter or early this spring. At that time Br. S. J. Hillyer, who is a native of Granby, but who has resided in this city and New-Jersey for several years past, made a visit to that place. During his stay, he zealously proclaimed the Gospel of our Salvation—an interest was awakened, and we are told, although the "stone" was small in the beginning, it has now nearly "filled" the whole town. A numerous Baptist society formerly existed there, but has been gradually declining for a few years, and there can now be found hardly an owner for the meeting-house. Our friends now use it when they have meetings. The Presbyterian society is in a high state of excitement, several having already certificated off from the society; and at a recent meeting, most of the persons attended with certificates prepared, to dissolve their connexion with the society. We do not wish to exult over the misfortunes of others, but we must rejoice to see liberal views advancing, and congratulate our friends on their encouraging prospects. P.

And I will bring the blind by a way that they knew not; I will lead them in paths that they have not known; I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them. Isa. xlii. 16.

We were much pleased with an allusion to the above text, by the speaker at the Orchard-st. church on Sabbath afternoon last. In the course of his Sermon he had occasion to refer to it in support of a particular view he was advancing, and after making the application first designed by him, he continued—"But my christian friends there is still another view of this subject, which I regard of no trifling importance, and which it may be well for us to glance at for one moment. This text says "I will *bring* the blind by a way that they knew not," &c. Now admitting the Universalists are the *poor, blind, erring* objects our Limitarian friends alledge them to be, we have the sure promise and oath of our Father and our God, that he "will *bring* the blind by a way that they knew not," and that he will "never forsake them!" On the contrary, if *we* have passed from the blindness of unbelief into the glorious light and liberty of the gospel of our Savior, then we will joy and rejoice, (and we can do it consistently too,) in the glorious hope and assurance that our blind, erring, opposing brethren, shall be brought "by a way that they knew not" into the same "light and liberty" with ourselves."

It was noticed probably by many besides ourselves. Under the circumstances, it was a beautiful allusion, and admirably exhibited, in our estimation, the benevolence of the Gospel. P.

ENCOURAGEMENT.

We are not inclined to monopolize too much of the reader's attention with our individual concerns, but knowing that there are many friends indeed, both here and abroad, who have watched the commencement and course of our paper thus far, with a strong and an abiding interest for its continuance and welfare, and who are anxious to be certified of its present situation, we take this occasion to say to them, and all others interested, that its prospects appear to be materially brightening. We have, at times, during the past year, been almost discouraged; but our hopes are renewing. The expressions of approbation which are now continually reaching us, and the *solid* evidence of sincerity which accompanies them, in the return of names for our second volume, satisfies us that our labors have not "been in vain," and has determined us to continue them. These returns are not so specially an evidence of a growing interest in the paper, as a highly gratifying proof of the general advancement of our cause. Many of the names returned, we are informed, have not been taking any paper of the kind, and have only accidentally become acquainted with our work, and feel a desire to have it. This is doubly gratifying to us, for we joy in the opportunity of thus setting down, in a friendly spirit, with those who are not as yet exactly with us, and "reasoning together."

Among the testimonies of approbation recently received, is a letter from a valued friend in Alabama, giving us *twenty-two* subscribers for the next volume, and assuring us he "should be able to make out at least *three* more." A respected agent in Pennsylvania, returned to us last week *eight*, (the same number we had on the present) and this week we received *seventeen* in addition, making *twenty-five*, in all, for one town, on the next volume. Some of these, we understand, have been strong opposers of the sentiment within a year. We rejoice that prejudice is thus giving way, and though they may not be able to go with us in every particular of our views, we shall endeavor not to wound their feelings, or cause them to regret, on the whole, the intercourse thus formed between us. From these and many other instances, our friends, with us, may derive strong hope in the future prosperity of the paper. A short continuance of exertion in its favor will render it *permanent*. We shall at least be justified in placing the word "*encouragement*" at the head of this article. P.

FOR THE CHRISTIAN MESSENGER.

A CHAPTER ON TESTS.

1. It came to pass that the Sent of God walked by the sea of Galilee; and he saw Simon and Andrew casting their nets into the sea, for they were fishers.

2. And he said unto them, Draw nigh unto the land, and come near, for I would make of you fishers of men.

3. And they came at his bidding, for his fame was great in the regions round about.

4. He said unto them, will ye forsake your nets, and follow me through evil report and through good? Are ye willing to "labor and suffer reproach for trusting in the living God who is the Savior of all?" And they said, yea.

5. And he expounded to them the words of the testimony, and certified them, that the path of truth was so plain that a way-faring man though a fool need not err therein.

6. He informed them, moreover, that God had chosen the simple to confound the crafty, and the foolish to overthrow the wisdom of the world.

7. And he said unto Simon, Hast thou "pursued the study of theology for the full period of six months?" And he said, Nay.

8. Likewise put he the same question to Andrew; and *he* answered, Nay.

9. Then said he unto them, Can ye "pass a good examination in the principles of the Greek language, and in Rhetoric and Logic?" and they answered, nay, for we are unlettered.

10. Then said he unto them, Sit ye down and write "an Essay on some moral or doctrinal subject." And they said unto him, We cannot.

11. Then said the master, nevertheless ye shall go with me. I came to bear witness to the truth, and ye can be co-workers with me in the simplicity of the gospel.

12. My doctrine is from above—it is "full of mercy and good fruits, without partiality"—it is confirmed by every thing in nature—by the sun which rises on the evil and on the good—by the rains which descend on the just and on the unjust.

13. My doctrine, when preached in demonstration of the spirit and of power, will reach the hearts of all who are not trammelled by prejudice and worldly interest—and such would not be persuaded though one should rise from the dead.

14. He said moreover, Besure, if you had studied theology, and the principles of language and Rhetoric, and Logic, your discourses might be more refined than they can be under present circumstances.

15. But the rough stone, cut out of the mountain without hands, needs no polishing to break in pieces the image of gold, and silver, and iron and clay; and truth needs not the foreign aid of ornament, and words are simply the signs of ideas.

16. Go on, Simon and Andrew; I will be with you, and the gates of hell shall not be able to prevail against us.

17. And it came to pass that they went on their way rejoicing, testifying of the good things of the kingdom of love, and many souls were gathered into the church of Christ.

18. For they taught, not with the words that man's wisdom teacheth, but in demonstration of the spirit and of power. A. C. T.

Philadelphia.

CIRCULAR LETTER.

The Hudson River Association of Universalists, having been permitted to hold a happy and harmonious session, send salutations of peace and good will to their brethren of like precious faith; and desire to call their attention to the things which pertain to the advancement of that holy cause in which we are mutually engaged.

Brethren—You will perceive by a reference to our Minutes, that several regulations were passed upon subjects which have hitherto claimed but little attention from our Ecclesiastical Councils. We were unanimously of the opinion that several evils existed with us as a denomination, which ought to be corrected. In the first place we do not know our own strength.

In most of the towns within our territorial limits, and we presume we might safely say, in every one, there are men of talents, character, and influence, who are believers in the faith of Abraham, and yet their voices are not heard in our Councils, nor are they known as Universalists beyond the limits of their respective towns. This we regard as an evil which should be remedied. There is nothing to be desired more by Universalists, than to bring our opponents from their lurking places, to the open field of manly discussion, that error and truth may come fairly in collision. This, under present circumstances cannot be done.

Our enemies affect to despise us as a *handful* of men, under the erroneous impression that there are but *few* Universalists in the country. Now if *our* forces could be as well marshalled as *theirs* are, and every man who believes in the restitution of all things, be brought fairly into the field, there would be an exceeding great multitude, an army of *living* men, which would cause the tocsin of alarm to be sounded in the camp of the enemy, and bring him forth to the contest. The result need not be predicted.

Again, there is little interest felt in our societies, upon the subject of representing themselves in our Ecclesiastical Councils. Every society in fellowship with this Association has a right, and is in duty bound, to send two delegates, who are entitled to a voice in our deliberations. Ministers in fellowship with this Association, are, by virtue of their office, members of the Council, but the constitution is so formed that there may always be at least *two* laymen to one minister in Council. Yet at our last meeting several societies were without a representation, and a majority of the Council were clergymen. Brethren, these things ought not to be. There is a solecism in your conduct here. Universalists profess to be jealous of their rights, and cautious of clerical influence; and yet it happens that the very men who profess to be the most jealous of clerical usurpation, will fold their arms in sleep, and trust almost the entire management of all our business in the hands of their clergy.

To correct, as far as possible, these evils, it was deemed expedient to appoint a committee of correspondence, charged particularly with the duty of communicating with all the societies in fellowship with this Association, for the purpose of urging upon them the importance of being represented at the next session of this body.

The committee were further instructed to correspond with individuals in places where no society exists, urging them to organize societies and send delegates to our next session. Another object contemplated in the appointment of this committee was to create a source to which destitute societies might apply for a preacher, and for proper instruction relative to the legal form and mode of organizing a religious society. The result of the labors of this committee is to be laid before the Association in an address in council, by their chairman.

The committee ask your aid, brethren, in their endeavors to carry into effect the objects contemplated in their appointment. Let the clerk of every society, within the territorial limits of this Association, send to the writer of this epistle, Rev. T. J. Sawyer, of New-York, or Rev. C. F. Le Fevre, of Troy, an account of the situation and prosperity of their societies. Let them state particularly the time their society was formed, the number of members it then contained, its present number, and the names of its officers, &c. This would put into the hands of the committee a full history of the Association from its commencement, and enable them to lay before the Council a complete statement of its present standing. As the personal acquaintance of the committee is of course limited, let Universalists, in places where no society exists, address a line to either of the committee, stating the probable number of Universalists in their respective towns, whether any preaching is wanted and how much? and the committee will endeavor to supply their wants. If this could be done, a mass of statistical information would be collected which could not fail of being interesting and highly useful.—We beseech you brethren lend us your aid in the work before us.

You will perceive also that the subject of qualification for candidates for the ministry received a share of our attention. This subject was discussed at length, and acted upon with due deliberation. All were of the opinion that he who is appointed to feed the people with knowledge and understanding should first of all know and understand himself, and that the Association should be certified that he does thus know and understand before he receives fellowship as a teacher. Heretofore committees have been appointed at each session to receive requests of letters of fellowship, and their reports have been uniformly accepted. This committee, however, has had no rule of the Association to guide them in making a report, and thus a weight of responsibility is thrown upon them which few are willing to take upon themselves. In requiring certain qualifications in candidates for the ministry much caution was necessary. We felt it a duty, however, to make a beginning which should ultimate in good.—While on the one hand, we would not willingly establish a rule which should keep any out of the ministry who ought to be in it, we felt on the other, that there could be but little hope of elevating the standard of clerical knowledge until the work was commenced, and some rule established. We, therefore, thought proper to require certain qualifications, and a specified time spent in the study of theology: and the delivery of an original essay before the Council. These requisitions are small to be sure, but they will answer for a beginning, and we would wish all our Associations would establish similar rules. No man with a proper sense of the cause will consider the sacrifice of time too great, and we hope the time is not far distant when a more rigid test will be required. Brethren we commend these things to your serious consideration.

We enjoyed, at Troy, a season of refreshing from the presence of the Lord. We have cause of mutual congratulation in the good prosperity which attends our cause, and with truly fraternal feelings we commend you to God, to make his benediction upon you, and his life-giving power attend you, laboring for the upbuilding of Zion.

Per order, I. D. WILLIAMSON.

ALABAMA.

A letter from Montgomery co. (Ala.) to the editor of the Trumpet, says:—"Our prospects here are flattering, considering the means and time employed. The friends to the doctrine of God's universal love continue to increase, and many of its once violent opposers have become much moderated. I was pleased to see in Montgomery yesterday a subscription drawn for the building of a church, and purchase of an organ for the Universalists and Unitarians."

TRACT DISTRIBUTION.

The editor of the Trumpet says, the "Taunton Sun" of the 28th ult. contains the following advertisement:—

"FOUND, in the stoop of the Cohannet Tavern, on the morning of the 16th inst. two *Orthodox* Tracts, supposed to have been left by some *officious meddler in other people's business.* The leaver is requested to call and take them away, as the finder is capable at *present* of *selecting* and *purchasing* such books as will suit himself, *without* the aid of a Tract distributor.

JOSIAH PEKKINS.

Taunton, Sept. 17, 1832."

*** We invite attention to the article given on our first page, "*On the Mystery of Christianity,*" by Br. O. A. Skinner, of the Southern Pioneer, published at Baltimore. We thank him for the kindness exhibited. We find the Editorial brethren are reciprocating these kind of favors. We are pleased with it, and hope it will become general, for it will tend to unity, and the more rapid advance of our cause.

"*An old Universalist,*" by Br. A. C. T. will appear in our next.

RELIGIOUS NOTICES.

Br. S. J. Hillyer will preach at Brooklyn, Sunday the 21st; at Singsing, Thursday evening the 25th; at Cairo, Sunday 28th; at Peekskill, Monday evening the 29th; at Newark, Sunday the 4th of Nov.; at Stamford, Friday evening the 9th Nov.; at Long Ridge, Sunday the 11th Nov.; at Bedford, Monday evening the 12th Nov.; at Whiteplains, Tuesday evening the 13th; at Cortlandtown, Friday evening 16th; Somers Saturday evening 17th; North-Salem, Sunday 18th, and at Ridgefield, Conn. Monday evening 19th.

Br. B. B. Hallock will preach at Middleville, N. J. Sunday, 4th Nov. and at Camptown in the evening.

Br. J. M. Austin, will preach at Somers, tomorrow.

Br. Wm. Whittaker, senior, will preach at Newtown, to-morrow, and at Norwalk, Sunday 28th inst.

ERRATUM.

In "A. C. T's" last article on the Lord's Supper, No. 49, p. 390, line 51 from top of 3d column, read "*the Jews,*" instead of "Jesus." It was an error of the Press.

LETTERS AND REMITTANCES,

Received at this office, ending October 17th.

C. M. Hudson $2; I. S. D. Danbury, $2; D. B. Bloomfield, $1; D. H. Oange, $1,50; E. E. G. Walton, $1; Rev. C. F. L. Troy; J. K. W. Easton; Rev. A. C. T. Philadelphia.

FOR THE CHRISTIAN MESSENGER.

HEAVEN.

O! who does not long to be there,
And fly to the mansions above—
To join in the rapturous song—
Transported with Jesus' love.

There, far from a world of distress,
And of aught that can injure us more,
No grievances there to redress,
Where the wiles of the wicked are o'er.

No more shall be heard the deep sighs,
Escape from the sorrowful breast,
There tears shall be wiped from all eyes—
All bosoms shall there be at rest.

Far, far from all scenes of deceit,
We'll sing of his power to save—
There we shall find an eternal retreat,
And triumph o'er death and the grave.

Hudson, Oct. 12th, 1832. W. W.

MOUNT VERNON--WASHINGTON.

In the last New-York Mirror we find an article under the above head, from which we extract the following tribute to the memory of the "Father of his country." In the closing part of the article, after alluding, with approbation, to the refusal of the late proprietor of the Washington estate to have the bones of his ancestor transferred to the capital, the writer observes:

"If, however, it be thought necessary to do him a more especial respect, let us build the tomb over his remains, not drag them to his tomb. Let it be one that all eyes may behold from Maine to Mexico; and yet how futile, how worse than foolish. In vain, with a dull, unseemly labor, suited indeed to our capacities, but unworthy of his, would we raise a monument to his worth and memory—

"His monument must be his name alone;"

and when the stranger shall ask—"on what lofty eminence—in what more favored state than all the rest, stands the column which commemorates the deeds of the great American?"—we shall reply, that, conscious as we are of the inadequacy of any human tribute to record his worth, or to requite his services, we have been content, in compliance with his own will, to leave to the moral architects of nature, Justice, Memory, and Gratitude, to build for him among the affections, where they keep their abode, a memorial more lasting and more lofty than the Pyramids. And have they not already done this duty, and performed this office? Is not Washington forever before us? In the peace and happiness we enjoy, the prosperity of our citizens, the security of the young mother, who, when the bray of battle reaches her ears from the distant nations, clasping her infant more closely to her bosom, utters a prayer of thanksgiving to his memory that the storm falls not upon it. He stands before us in all of the trophies which tell of the greatness and the glory of our nation. He is not merely an American—he is a part of America—its soul, its saint, its hero; and let me add, in a more familiar and well-known accent, its ever-honored and venerated sire. What need hath such a man for a monument, and where could we find it—and who would write its inscription?

We may place no laurels upon the brow of Washington, but we may offer them upon his tomb; not as commemorating his greatness, but in testimony of our affectionate devotion. It is enough if, in musing his praise, we forget not his lessons; enough if, in the offer of our homage, we disregard not the precept and example, we gather from his life and honor at his grave. Without a due estimate of these, our homage would be idle, our offerings unworthy. In a spirit, warmed by a survey of his life, to something like a corresponding elevation, can we alone do honor to his memory? Let him who has made this survey, and has attained this elevation, alone, render his tribute. Let him take off his shoes, let him bring no dust, no earthly taint, upon the sacred mount—for it is holy—where the bones of our national saint find repose. The spot is dear to man, it is consecrated to liberty. It is dear to all the people, and to the remotest nations of the earth. I should not fear that any foe would dishonor it. I cannot think, I will not believe, that any honorable invader, however deep his hate and deadly his hostility to our country, would knowingly profane, with unhallowed hand or footstep, the tomb of the American Washington. The name alone would arrest his progress, and prove its protection; and he who came as an enemy, to destroy and overthrow, would bow down as a worshipper, to honor and to bless!

But, to the American citizen—to him who may call himself the countryman of Washington, how abundant in glorious recollection, pure lessons and patriotic councils is the name that once evoked, like a spell of power, summoning up at once all these associations? How many noble lessons may he gather at the tomb of the departed, how many degrading impulses discard, how many better ones acquire! Will he not learn—and the question is at this moment of deep and perilous import—in the language of him who has taught and done for us so much, to "frown upon every attempt which would separate those sacred bonds, which unite us as one people;" "however," to employ the words of another patriot, whom we also delight to honor, "imposing the sanction, or under whatever high name, the design may be entertained?" If these lessons are not wholly forgotten, if younger spirits, unwilling to believe in the terrors of faction, and unaccustomed to their survey, do not entirely despise and discard these true maxims of patriotism and wisdom, we shall never have occasion to tremble for the safety of that country which has been the offspring of so large a portion of both. If we ourselves tear not down from its high place the household divinity of our nation, that liberty which each man may set up in his own dwelling, then shall it flourish as a green tree, yielding fruit and shelter alike to the innumerable thousands who gather in amity beneath its branches. Served by such a spirit, our free institutions, glorious in design and admirable in execution, shall be of themselves the most fitting memorial of our great father; surviving, as they must, the struggling and surrounding nations, beautiful as nature, imperishable as truth.

Have you walked abroad into the fields? Have you surveyed the expanse of water? Have you examined the earth, its structure, its form, its surface, its mountains and vallies, its springs and rivers, its mineral and medicinal waters, its plains, wide and extensive? Have you attentively considered the structure and use of vegetables and flowers? Have you become familiar with Natural History, with the varieties of animals, birds, insects and reptiles? Have you duly reflected upon the uses and phenomena of the atmosphere? Upon the changes of the seasons, and the vicissitudes of day and night? Have you raised your wondering eyes to the heavens? have you considered the magnitude of the planets, their distance from us, the velocity and regularity of their motions, the awful magnitude of worlds on worlds, the vastness of system on system? Have you done all this? And do you tell me that the result of your investigation is, that there *may* and *may not be* a God? No: If you have improved your opportunities, or exercised your powers of mind with any degree of faithfulness, the fact that there is a God has been riveted in your minds; and you cannot, if you would, get rid of it. If you have thought at all, you have felt the conviction, that your outgoing and in coming have been beneath the eye of Omniscience! you have gazed with admiration upon the works of him whose ways are past finding out; and your efforts to throw off a sense of accountableness have been constantly unavailing.

Prospectus for the Second Volume of the

CHRISTIAN MESSENGER,

Devoted to the Doctrine of Universal Benevolence, the defence of Liberal Principles, generally, in Religion, and miscellaneous reading, of chaste and moral tendency.

The first Vol. of this work will close on the last Saturday in Oct. next. In presenting proposals for the 2d Vol. few observations will be necessary in explanation of its objects, and those few cannot, perhaps, be better expressed than in the language of the prospectus for the first volume. "Its primary design is to 'plead the cause' of a slandered and persecuted denomination of Christians, (the Universalists)—to illustrate and enforce their principles, and defend firmly, though as far as possible, with christian candor, their doctrine from the opprobrium which even professing christians endeavor, too readily, to fasten upon it; and in thus defending its own, it will advocate the civil and religious rights of all. Professing a sentiment which recognizes the Almighty as our common Father, and mankind as brethren indeed, it can know no exclusive privileges. Whatever it may ask for itself, it asks for ALL.'"

From experience thus far in the first Volume, the Publisher is inclined to believe that with reasonable exertion on the part of friends an abundant support may be obtained for the Paper—that even from the city alone, a very respectable patronage may be derived. The importance of sustaining the Paper here, to the cause in which it is engaged, need not be urged, either to friends in the city or country, and the publisher appeals to them, without hesitation, for their support and interest in its behalf---for their active co-operation in extending its circulation, by communicating with those of their friends on the subject, who are known to be friendly. He particularly requests those inclined to patronize the *Second Volume*, to signify their intentions as early as possible. It is important he should know his probable reliance for support, a reasonable time before the close of the first Volume. Persons unacquainted with the Paper can be accommodated with back numbers, for examination, on application at the Office 85 1-2 Bowery.

TERMS.—The Messenger will be published every Saturday, on a royal sheet, quarto form, close print, at *Two Dollars* per annum, in advance, or *Two Dollars* and *Fifty Cents* if not paid within six months from time of subscribing. Letters to be addressed, post paid, "P. Price, 85 1-2 Bowery, New-York."

P. PRICE, PUBLISHER.

LIKENESS OF MR. BALLOU,

Just received and for sale at this office, a very correct Likeness of the Rev. Hosea Ballou, of Boston. Price fifty cents.

IMPORTANT QUESTIONS.

We have just printed and now have for sale at this office, in small pamphlet form, an extensive edition of the "*Important Questions with Scripture Answers,*" which were inserted in our 37th No. These Questions are deemed "important" indeed, and are now put in very *cheap form* to facilitate their distribution. They will be furnished at 50 cents per hundred.

☞ All letters and communications relating to this paper, must be addressed "P. Price, No. 85½ Bowery, New-York."

Printed by JOHN M. DANFORTH, 3 Chatham-Square.